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 SATURDAY, JANUARY 5, 1884.

INDEPENDENT TICKET OF REPRESENTATIVES

FROM HONOLULU.

LEGISLATIVE SESSION OF 1884.

J. O. CARTER,
 J. U. KAWAIKUI,
 A. P. KALAUOKA,
 A. K. KUNIHAKA.

We print above the names of the four gentlemen nominated by the independent voters of Honolulu at the coming election for members in the Legislature of 1884. We believe that if they are elected they will work for the good of all the people.

THE NEEDS OF THE HOUR.

Failing the election of a majority of intelligent and independent candidates to serve at the coming session of the legislature, the outlook for the perpetuity of this as an independent state is bad indeed. The very foundation of its free existence has been rudely shaken by the more recent follies of the present reign, so that from being the well governed little kingdom, whose fame had enriched the globe, Hawaii has arrived at an era in her history when chroniclers abroad, who deem her worthy of notice at all, are able to speak of her in terms only of ridicule or pity. The unfortunate pertinacity with which the king has adhered to the counsels of those who are not only incompetent, but careless of all else than their own personal advancement, has had the effect of tightening the external in which we have been held abroad and shaking the general confidence at home to an extent which makes it appear a necessity that many legislative changes be established before a proper equilibrium can again be restored. And these must be such as tend away from absolutism and to an enlargement of the people's power, including such measures as will once forever secure to the people the representation that they and they alone will be able to control. Of what avail is it to the people of Hawaii that they elect representatives under slippery promises which immediately give way under the pressure of official influence and the bestowal of gifts at the disposal of an administration. Such has been manifested the effect of distributing among members such offices as those of assessorship, collectorship, and the like—a species of bribery, we regret to say, not originating with, or peculiar to, the existing administration; but nevertheless more freely used than ever to defeat the people's will. As a nation, we have arrived at that pass where the common order of things has been so disrupted and common policy so persistently abandoned that we have no thing else to look to than the might which may be left us in legislative representation. And, as we have said before, unless this be strong, our outlook for perpetuity as an independent kingdom will be dark indeed. A house packed with tools to do the back, and sanction further the imbecility and extravagance of an administration like the present one, may damn the last hope of Hawaii. Our only hope lies in the election of a majority of men in whom are united intelligence, rectitude and independence, and their work must be not only that of analysis but also of synthesis. The props of absolutism, or even its semblance, need cutting away, while the will of the governed needs better security than it has ever yet had. It needs to know that the ballot box is not altogether a farce, and that the men who ask the franchise of the people in return for promises made may not afterwards be able with impunity to thumb their noses at their constituents. The people need men to represent them who will return to their constituencies with clean hands; not men flaunting in the voters' faces upon returning to their districts a petty government commission as certificates of their perfidy. Further, a guarantee is needed that there shall be some definite limit to the prerogative of the crown. The constitution needs to be better defined, for the evil day has dawned on Hawaii when not only the spirit of this may be disregarded, but even the very letter of the law itself.

THE FIXED QUESTION.

Previous to the passage by Congress of the act known as the "Bland bill" the following laws were in force in the United States:
 From the Revised Statutes of the United States, Page 703.
 The value of foreign coin as expressed in the money of account of the United States shall be that of the pure metal of such coin of standard value, and the value of the standard coin in circulation of the various nations of the world shall be estimated annually by the director of the mint and be proclaimed on the first day of January by the secretary of the treasury.

Page 759.
 All duties upon imports shall be collected in ready money, and shall be paid in coin or coin certificates or in United States notes payable on demand, authorized to be issued prior to the 23rd day of February, 1862, and by law receivable in payment of public debts.

Page 768.
 The gold coins of the United States shall be a legal tender in all payments at their nominal value when not below the standard weight and limit of tolerance provided by law for the single piece, and, when reduced in weight below such standard and tolerance shall be a legal tender at valuation in proportion to their actual weight. The silver coins of the United States shall be a legal tender at their nominal value for any amount not exceeding five dollars in any one payment. The minor coins of the United States shall be a legal tender, at their nominal value, for any amount not exceeding twenty-five cents in any one payment.

The "Bland Bill" approved February 28, 1878 read (essentially) as follows: "There shall be coined, at the several mints of the United States, silver dollars of the weight of four hundred and twelve and a half grains, Troy of standard silver, as provided in the act of January eighteenth, 1837, on which shall be the devices and superscriptions provided by said act; (1) which coins together with all silver dollars heretofore coined by the United States, of like weight and fineness, shall be a legal tender, at their nominal value, for all debts and dues public and private except where otherwise expressly stipulated in the contract."

The silver certificates of the U.S., that is those issued for dollars, read as follows:
 "This certifies that there have been deposited with the treasurer of the U. S. at Washington, payable at his office to the bearer on demand, silver dollars. (On the back): United States Silver Certificate—dollars. This certificate is receivable for customs, taxes, and all public dues, and when so received may be exchanged for silver dollars at the treasury, or by the register of the treasury of the United States, and are numbered but not dated.)"

The above is printed for the partial information of some worthy gentlemen who seem to be groping in the dark in their efforts to solve the currency question. But those who believe in the "double standard," and admire the system of the United States unquestioningly, must remember that already there are more silver dollars in the United States than can be circulated conveniently, and as a consequence, gold is leaving the country about as fast as it pours in, notwithstanding the balance of trade in favor of the United States against all other countries. But the fact is merely history repeating itself. Gold and silver cannot circulate side by side at par. The poor currency invariably drives out the good. In other words, the poor currency pursues the good and exports it. Or, to put it still another way, importers who buy in a gold-currency market must ship gold to pay for their goods. Let us look at it in another light. If gold commands a premium at American banks, whether nominally selling for par or no—the importer who must pay gold puts the cost of exchange on to the selling price of his goods and sends them to the United States. If gold is the standard of value everybody who is selling to solvent debtors can have gold when he needs it. So long as the balance of trade is in favor of a country it can have all the gold it needs. When the balance of trade is against a country the sooner it ceases over-importing the better it will be off. But even then it is manifestly better that a country should pay a premium for gold—something tangible that it can compute—than that it should suffer the evils of a depreciated currency which it cannot use abroad when it has a balance in its favor and money to spend. The trouble with this community is that it does not understand the ABC of finance. We wish we could afford to publish, chapter by chapter, Graham McAdams' "Alphabet of Finance"—because it condenses and simplifies the most complex of modern subjects. But we cannot do better than make one brief quotation:
 "It is curious blunder which displays itself in such remarks as, 'The mintage of all the world cannot supply gold enough to measure the world's exchanges.' The error is a most extraordinary example of philosophical gold gathering. Obviously, the quantity of gold in the world is a matter of no consequence whatever in this connection. Specific values can be expressed by specific quantities of the metal. That is the end of the matter. Suppose the metal were scarce—suppose there were as islands. This would mean simply that it cost more labor to produce a given quantity. If gold were twice as rare as now, a bushel of wheat now held, say, as an equivalent for 25.8 grains of gold, would then be held as an equivalent for only 12.9 grains. The entire quantity of gold would contain as much value then as the entire quantity contains now, and hence would be justly measured the value to be measured."

In order to give his readers the benefit of a fuller and more diversified discussion of the topic now uppermost in the mind of the community, a representative of the Press called on a gentleman who has the reputation of being well informed on financial matters, and asked him to write an article giving his views on the currency questions of the day. The gentleman replied that he did not consider his views of sufficient importance to press them on the public, but on being asked if he had any objection to answering some questions on this subject, which, at the present time, seemed to be occupying the public mind very largely, he said: "Let me hear your questions." The interview then proceeded as follows:
 "Which do you favor, a gold, silver or mixed currency, or letting it continue in its present form?"
 "I am in favor of carrying out the law of 1876."

"That means a gold basis, does it not?"
 "Certainly."

"Could the 1876 act be put in force with-

THE CHAMBER OF COMMERCE.

Last week's Press contained a short editorial which spoke in respectful language of a majority of the chamber of commerce, but alluded to a minority in terms which an amiable and generally just contemporary considered "flippant and impertinent." We admit the flippancy, but deny the impertinence. We adhere to our old ladies. Next to reading the wise and witty, humorous and humane, enterprising and exhilarating pages of the Hawaiian Gazette, we like to listen to the conversation of old ladies. And because we had in mind a few public men of this community whose mental characteristics are essentially feminine and thoroughly senile, we wrote of them in a manner that may have been flippant but was certainly not unkind. The writer yields precedence to no one in the respect and confidence with which he regards a majority of those members of the chamber of commerce with whom he has the honor of personal acquaintance. To most of the gentlemen by name mentioned in the Gazette's paragraph he is indebted for many courtesies and much wholesome advice. We are sorry if any member of the chamber who comes who is at once honest and courageous has been annoyed by our last week's paragraph.

When all the foregoing is said there remains the really essential questions. "Is the chamber of commerce a public body?" "And is it the wisest policy to keep its deliberations secret?" We are willing to concede that if the chamber of commerce considers itself a purely private corporation the public has no right to demand to know anything concerning its deliberations. But if it is not a public body—in the sense of fairly representing the community—has any right to assume to speak for the public? Are we to understand that its letters and resolutions do not speak for the public? If so, where is their binding force? If the community is to stand behind and support the chamber, it has a right to know what arguments and conditions have been arrived at. The public reasons as well as the chamber and ought not to be expected to take anything for granted. As to the question of policy the Press differs with hesitancy from many of the gentlemen who believe in secrecy. But we think that free public discussion—organized and kept within the bounds of courteous language by the representative gentlemen—than for the chamber to be just what this community and this crisis need. And, at least, one of the gentlemen mentioned by the Gazette thinks so, too.

TRAFFIC MATTERS.

The news received by last mail relative to the treaty now before congress gives further indications of the determined effort of its opponents to accomplish its overthrow. The steps taken in the lower house to rush through a resolution to give notice of termination is thought to be an effort on the part of the South to check the treaty projects with Mexico and certain of the Spanish West Indies, as has been mooted under the fear of their products interfering with the industries of the South. The hopeful outlook we have is the contrary spirit that pervades the upper house, where the resolution will be discussed and referred for committee consideration, and the report of the sugar commission—recently have for investigation—exonerates us entirely from the slanderous allegations of fraud that the enemies of the treaty have tried hard to fix upon us. These are the indications we have of the present state of affairs for Minister Resident Carter, assisted by Dr. J. Mott Smith and Col. Z. S. Spaulding to work against it. It is to be regretted that, in addition to the sectional differences concerning the treaty, there is a shade of politics in that question. As I do not talk politics I will answer by saying that the authorizes the purchase of gold and silver bullion. For the purpose of coinage—the silver bullion in this country would be our present silver in circulation, chiefly Mexican dollars and five franc pieces. These coins might have been taken up by the government, and recoined into Hawaiian at a profit to the country, with no increase in silver coins.

"You are therefore strongly of the opinion that the country should be put on a gold basis at once."

"Yes, in three months at the least. It can and may be forced any day and no one seems to be prepared to meet it. We are simply at sufferance under the law."

The minister of finance has replied to the communication of the chamber of commerce, and it is now understood that cheques on Bishop & Co., or other banks, will be received at the United States gold coin, will be received at the custom house for duties, etc., the same as before the recent order by the minister. The cheques on Bishop & Co. are to be stamped by them. Section 8 of the currency act requires payment of duties in "gold coin of the United States or its equivalent," but just what is the equivalent for such gold is a question which might puzzle the collector as well as those having duties to pay. It is not likely that the chamber of commerce would contend that the silver coins now current or the Hawaiian silver coins, would, at their nominal value, be the equivalent for United States gold at par. So long as the government continues to pay their liabilities in current silver coins, and to import silver coins for use in this country, it would be inconsistent and wrong to demand payments in a different and more expensive currency.

It is rumored that the Khedive of Egypt has notified England that he cannot confront the present situation unless his position is secured by the presence of other than Egyptian troops. It is believed, therefore, that a strong English force will be dispatched to Egypt. Several battalions of militia have been enrolled to replace troops withdrawn from Ireland. General Sir Evelyn Wood estimates that in order to make reasonably sure of crushing El Mahdi an expedition containing 15,000 Anglo-Indian troops will be necessary.

Says the Oakland Times: "Talk of anti-imperialism! The abolition of the Hawaiian treaty means the greatest contribution in our power to offer to England's monopoly of the traffic, the industry, the profits of the whole globe." "Correct, and in a nutshell," adds the Sacramento Record Union.

Baker Pasha (Sir Samuel Baker, the African explorer) will have supreme command of the troops in Sudan.

THE YOUNG MEN IN OUR MIDDLE.

We print the following in the hope that it may do good. We know the writer to be one of the class of young men the community most needs to reach, and we think it is not altogether his own fault that he has not been reached. We also think Mr. Cruzan will be one of the first to recognize this fact.
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But I would like to say here, I do not wish to combat a single statement or argument of Mr. Cruzan's. I only referred to his remarks in order that I might be assisted to introduce the 'young man' of Honolulu to notice again—and while doing so to put the question, as from one vitally interested, 'Does Honolulu do its duty, its whole duty, to the young man in its midst?'

No one will I think ask why the question should be mooted. The young man is the hope of his country. And any one who does not think so, and feel so, had better not follow my subject any further. It is of the greatest importance that the young man—just in that very period of life—should be looked after. If he cannot be by his intimate friends and well-wishers, does the responsibility rest on one? Few will, I think answer but to affirm that it rests on that class of the community who themselves are in what might be termed, in this relation, positions of safety. And that means—Christians.

Though I have used in the last sentence one of the most solemn of words, I could scarcely avoid it. As I write in earnest, there is no denying the fact that to no other class can one look confidently for true solicitude for the spiritual and temporal welfare of one's fellow-men. Experience teaches that—despite the shafts of infidelity, but the question, nevertheless, forces itself home—Is the labor at present performed by the Christian portion of this community, towards the helping of young men, well advised?

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If he has only average ability he is sat upon by the younger representatives of that class I have heard in other places the gutter children call 'Christians.' And to this class especially so far as the sterner sex is concerned—a great deal of the hampering of good work is due. And, whilst their influence for the worst is thoroughly felt, can any one contentedly say the counterbalancing power that should be put forth by the 'true and the tried' is correspondingly felt.

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Now, though I have barely touched upon my subject, I find I have already wandered into verbosity. So I must condense vigorously. I do not wish to reflect on the Christianity of Honolulu. I must admit that never before in the course of my experience—no very long, certainly—did I meet with such studiousness in the Christian life as I observe here in certain quarters. But it is not intention I am dealing with, but existing facts. I seriously place the question before your readers, Mr. Editor, as I close this communication. Do we require more vigor in the old groove? Or is there something lacking in the system of our hospitality that we should look to?

It is not so much the fetid and entertaining of the well-to-do and the well-sheltered that evidences our true charity; but the recognition of the friendless deservings, the frail halter between two opinions, the tree to be watered and pruned for the sake of probable fruit; 'the young man in our midst.' G. B. D.

Honolulu, January 4, 1884.

The authorities of Washington City have just officially notified General Rufus Ingalls, who for years occupied the position of quartermaster-general, that all his public accounts have been carefully examined and found correct to a cent. His official transactions involved over \$500,000,000.

Congress adjourned over the holidays and will re-convene on the 7th instant.

THE YOUNG MEN IN OUR MIDDLE.

We print the following in the hope that it may do good. We know the writer to be one of the class of young men the community most needs to reach, and we think it is not altogether his own fault that he has not been reached. We also think Mr. Cruzan will be one of the first to recognize this fact.
 Editor SATURDAY PRESS.—SIR: As Thursday night's beautiful moon sank into the placid bosom of our enraptured ocean, I walked home, musing—as I had mused for several nights—upon Mr. Cruzan's words of last Sunday evening: "What is the life of the young man in our midst? One young man rises in the morning; eats; works; eats; works; eats; sleeps. Another young man—a worse case—rises in the morning; eats; does his work; does not sleep; eats; sleeps. Then Mr. Cruzan—having other thoughts to communicate than those connected with the ways and wherefores of the 'young man's' peculiar life—went on to further matters; leaving the two young men staring from his tracks. Perhaps it would have been better, sir, had some one of equal ability to Mr. Cruzan undertaken to follow up in your columns this week an 'average' young man of Honolulu.

But I would like to say here, I do not wish to combat a single statement or argument of Mr. Cruzan's. I only referred to his remarks in order that I might be assisted to introduce the 'young man' of Honolulu to notice again—and while doing so to put the question, as from one vitally interested, 'Does Honolulu do its duty, its whole duty, to the young man in its midst?'

No one will I think ask why the question should be mooted. The young man is the hope of his country. And any one who does not think so, and feel so, had better not follow my subject any further. It is of the greatest importance that the young man—just in that very period of life—should be looked after. If he cannot be by his intimate friends and well-wishers, does the responsibility rest on one? Few will, I think answer but to affirm that it rests on that class of the community who themselves are in what might be termed, in this relation, positions of safety. And that means—Christians.

Though I have used in the last sentence one of the most solemn of words, I could scarcely avoid it. As I write in earnest, there is no denying the fact that to no other class can one look confidently for true solicitude for the spiritual and temporal welfare of one's fellow-men. Experience teaches that—despite the shafts of infidelity, but the question, nevertheless, forces itself home—Is the labor at present performed by the Christian portion of this community, towards the helping of young men, well advised?

Let me take an 'average' young man—judged from my standpoint. He comes to Honolulu from some distant land (about three-fifths of the young men in our town are strangers, I think). He is of average ability; average moral; average modesty; average prior average human frailty. He comes from good associations—those perhaps of his childhood, dear and true. He lands here to try his fortune; and readily obtains work. He finds a room to sleep in and a restaurant wherein to eat. But where does he find the congenial influences for good that his better self craves for. If he goes to church—the average young man does sometimes—then, certainly, is something like home. But—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday? Even if there were church on all of these days it only the 'young man' of that type whose case it would meet, and in all speaking of an average young man—of real every day life, I may be answered there are lodges, 'societies,' church meetings and all of other resources, (including the V. M. C. A.) But, if I am not presumptuous, I would still prefer a conviction that there is a class, worth being looked to, that these means for good do not reach. And I would like to press a conviction, too, that it is for several reasons just the young man who is not reached by these influences who has worth something to be the edge of the pits of sin, with which our pretty little town abounds, I am sorry to say. Presuming he has brought no letters of introduction, his average modesty and his average pride combined tend to keep him for long from making an entrance into good society—just about long enough to give him over to the saloons or to a life of lazy viciousness.

If he has only average ability he is sat upon by the younger representatives of that class I have heard in other places the gutter children call 'Christians.' And to this class especially so far as the sterner sex is concerned—a great deal of the hampering of good work is due. And, whilst their influence for the worst is thoroughly felt, can any one contentedly say the counterbalancing power that should be put forth by the 'true and the tried' is correspondingly felt.

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